



The Converted Catholic Magazine

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THE ROCK WAS CHRIST

THE CONVERSION OF MONSIGNOR SHEEN

RELEASED TIME IN SAN DIEGO

THE CATHOLIC CHURCH AND PSYCHIATRY

FORMULA FOR ONE WORLD

OCTOBER, 1947

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THE CONVERTED CATHOLIC MAGAZINE

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"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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OCTOBER, 1947

No. 8

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The Converted Catholic Magazine

Edited by Former Catholic Priests

PUBLISHED SINCE 1883

Vol. 8 (New Series)

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THE ONLY FORMULA FOR ONE WORLD

MANKIND is now in its third year of the Atomic Era. The single atomic bomb that fell on Hiroshima on August 6, 1945, and ushered in that new era was equal to the combined bomb loads of 210 B-29s. We are told by the physicists and military men that 500 atomic bombs, even of the crude Hiroshima variety, would eliminate the industrial plants of every country on earth. Soon the cost of making more deadly atomic bombs will be comparatively small, so that it would be both easy and cheap to manufacture five thousand of them.

We are also told that the only way to prevent complete destruction of the human race is to make this One World. At the present time, not one but two worlds seem to be in the making. If both these worlds can manufacture these deadly atomic bombs, some day they are sure to begin throwing them at one another.

The late Gipsy Smith, famous evangelist who died on the first trip of the 'Queen Mary' as she steamed into New York Harbor last August 4, once declared: "*The only power that can save this world from disintegrating is not in politics or economics, but in a resurgence of the simple transforming power of the Gospel of Jesus Christ.*" And at the world convention of the Disciples of Christ in Buffalo last July 31, it was declared: "To make this One World we must first make it God's world, by the universal acceptance of Christ as Saviour."

The U.N. seems to have failed in its object of making this One World. Communism boasts it can succeed where capitalist democracy has also failed. Disputations and researches at our seats of learning may succeed in making a blueprint of this desired One World. But a mere blueprint is not enough.

There is but then one other course left: to unite the world by first making it God's world by the universal acceptance of Christ as Saviour. It so happens that this is the only cement that can accomplish the task. That cement has greater power to seal the world in peaceful and prosperous unity than the destructive power of the atomic bomb to disintegrate it. Thus could be realized Christ's parting prayer to his Father: "*That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.*"

This is the one and only formula for One World.

CATHOLICS WHO BECOME PROTESTANTS

ATTEMPTS are being made at last to keep records of the number of Roman Catholics who become Protestants. Several denominations have recently been able to supply statistics, but generally only of local synods of such denominations.

In Omaha, Nebraska, for instance, it has been reported by Religious News Service that only one Protestant joins the Roman Catholic Church for every 5.5 Roman Catholics who join a Protestant Church. These figures were arrived at as the result of a research project of the Omaha Council of Churches and are based upon replies received from 66 Protestant Church bodies in Omaha. Between June 1, 1946, and June 1, 1947, twenty-two Protestants for these 66 churches joined the Roman Catholic Church, whereas in the same period 121 Roman Catholics were accepted into the Protestant churches.

The Northern New York Synod of the Presbyterian Church has also reported that for every 4 Roman Catholics who joined one of their churches during 1946, only one Presbyterian became a Roman Catholic.

The Methodists have also reported that over one million Roman Catholics were received into the Methodist Church in the New York area alone during the year 1946. The Missouri Synod alone of the Lutheran Church officially reported some time ago that 1,280 Roman Catholics had been formally received into their Church in 1945.

These are sketchy statistics, in view of the fact that they are confined to sub-divisions of the various Protestant denominations. Their import, however, may be seen in the fact that the Missouri Synod of the Lutheran Church, for instance, whose figure of 1,280 converts from Roman Catholicism is official and exact, comprises only 3 per cent of the total number of Protestants in the United States.

There still remains the need for a comprehensive study of the total number of Catholics who become Protestants each year in all the denominations. In this way, only, the false impression can be removed that most converts are to Roman Catholicism, and very few to Protestantism. From the meager research so far accomplished in this field, it would appear that it is the other way around.



"THERE OUGHT TO BE A LAW ..."

SOMETHING should really be done to put a stop to those irresponsible columnists who prate all the time about so-and-so's going to become a Catholic. It is becoming almost nauseous to see how each one tries to outdo the other in conjuring up names of the great and near-great who are running after Monsignor Sheen begging him to fix up their many divorces and give them a ticket-of-entry into the bosom of the Church of Rome.

Evie Robert, who runs a column in the Washington *Times-Herald* under the title of "Eve's Rib," came out last May 18 with the worst yet. She has lassoed no less a person than the

Duchess of Windsor for the Catholic Church! "Listen girls!" is the tone in which she seems to whisper her intriguing secret. "When I was in New York last week," she begins, "I heard the most interesting news." (My, my! what is it?) "From a source very near to her, I heard that the Duchess of Windsor is going to become a Catholic." (Imagine that!)

Then she goes on, with the dogmatic know-all of a Roman theologian, to explain: "People might say that a woman married so often as the Duchess can't become a Catholic. But it can be done." (Listen carefully, girls!) "Take Clare Boothe Luce, Grace Moore, Aldous Huxley, Evelyn Waugh, Gilbert Chesterton and Bob Wagner. Not all of these people had been married before but some had."

Evie, you pulled two boners here. Grace Moore and Aldous Huxley never became Catholics. Of the other four, only Mrs. Luce had been divorced before joining the Catholic Church.

But all this is a build-up of Evie's for her wonderful secret that the twice-divorced Duchess of Windsor who married an ex-King of England is going to become a Catholic—despite her three husbands. "The fact she wasn't married in the Church before," says Evie in italics, "precludes all previous marriages. The fact she's married to a non-Catholic doesn't matter, either."

Thus, 'Eve's Rib,' turned theologian, hath spoken. When the Duchess becomes a Catholic and is married for a fourth time by a priest, she'll be married for keeps.

Seriously, this is all good grist for the propaganda mill of the Catholic Church. What power this Catholic Church must have, when even a Duchess, who barely missed being a Queen, can only be properly married if she takes instruction from Monsignor Sheen and becomes a Roman Catholic!



A FORMER ROMAN CATHOLIC BISHOP WHO BECAME A PROTESTANT

WHILE PROTESTANT AMERICANS are being overawed with stories of a few prominent lay Protestants who have been led into the Roman Church by the sophistic logic of Msgr. Fulton J. Sheen, the fact that not only hundreds of Roman Catholic priests, but even bishops and other high dignitaries of the Roman Catholic hierarchy become Protestants receives no mention whatever.

Working quietly as an Episcopal minister in the small town of Manati, Puerto Rico, and purposely shunning any publicity, is former Roman Catholic Bishop Julio Garrett. Of Anglo-American parentage, former Bishop Garrett voluntarily resigned from his bishopric of Cochabamba, Bolivia, and was received into the Protestant Episcopal Church on November 5, 1930, by Rev. Charles B. Colmore, Episcopal Bishop of Puerto Rico. Dr. Garrett does not use his title of bishop, nor does he wish to be accorded episcopal dignity in the Protestant Church of which he is now a minister.

In view of the tremendous publicity given to the submission to Rome

of Mrs. Clare Luce, a simple lay member of the Episcopal Church, it can well be imagined how the big guns of Roman Catholic propaganda would be brought into play if an Episcopal bishop were to become a Roman Catholic. But when the shoe is on the other foot, and a Roman Catholic bishop becomes a Protestant, the press of America enters upon a conspiracy of silence.

VOICE OF 'AMERICA'

THE JESUITS are clever at monopolizing names for themselves that identify them with the holiest attributes of God and the highest institutions of the State. By their very name of Jesuits (Society of Jesus) they identify themselves with the founder of Christianity. Roman Catholics have to bow the head at the name of Jesus, and one anti-Jesuit pope bitterly complained that the Jesuits had so arranged their name that they obliged all present to bow their heads whenever mention was made of a Jesuit.

In the United States the Jesuits have named their most influential magazine "*America*." Whenever you refer to anything they write, you must therefore say it was written in *America*.

Latest example of this is the Jesuit radio station recently set up at Fordham University in New York. They call it "The Voice Of America," because it is controlled by their magazine *America*. In this way the Jesuits become the "Voice of America." More alarming still is the clever confusion this Jesuit "Voice of America" radio

station will cause among people at home and in foreign countries with the broadcasts of the U. S. Government radio station of the same name.

In true jesuitical style, they will explain this by making the subtle distinction that when they say "Voice of America," they mean of their magazine *America*, not of the United States of America. Which is somewhat similar to the way a Jesuit can use a subtle distinction between words to deny he made a particular statement. "I didn't say that," he can say — meaning "t-h-a-t."

WHO GIVES LIFE?

DEDICATING a new Roman Catholic Church to 'Our Lady of Victory' in the Wall Street district of New York last June 23, Cardinal Spellman made the following public pronouncement about the Virgin Mary to a large audience:

"She, as our mother, has taught us how to conquer sin, how to raise ourselves from the death of sin to the life of grace."

Here we have the crudest example of Roman Catholic falsehood preached by a Roman Catholic cardinal right in the midst of the most famous public money market in the world. This new Roman Catholic edifice is near the famous intersection of Broad and Wall Streets and next door to the New York Stock Exchange.

In the first place, Jesus Christ is the only conqueror of sin. In the second place, He alone can give life to souls dead in sin.

How, in any case, could something that is dead raise itself to life? It is an accepted axiom of biological science that, even in the material order, only a living cell can produce another living cell. A corpse cannot move either itself or any other body. Life can only come from something living.

*of itself, except it abide in the vine,
no more can ye, except ye abide in
me." (John 15:4)*



THE MONSIGNOR AND THE PROSTITUTE

IN THE JUNE ISSUE of Reader's Digest there is a fanciful and romanticized story of Monsignor Fulton J. Sheen and a prostitute, dramatically thought up by Fulton Oursler, a recent convert to Roman Catholicism.

The story is very crude Catholic propaganda and a fantastic idealization of Msgr. Sheen's powers to bring sinners to his feet. It is supposed to have happened to him when he was a young priest in the downtown section of a large city. It is more than doubtful, for instance, that the slang phrase "Big Boy," which the young prostitute uses to address him, was in use so long ago.

Even if true, of what avail would it have been to this young girl, who was publicly known for what she was, merely to kneel and confess her sins to Msgr. Sheen? Her sins were already known to everybody and nothing is said in the story to indicate that she was truly repentant.

The obvious reason for the story is to draw a comparison between Mary Magdalene coming to the feet of Jesus in the Gospel story, and this young Magdalene coming to the feet of Sheen. In this way the belief is propagated that Msgr. Sheen can take the place of Christ.

Cardinal Spellman, however, dressed in his scarlet robes and fine lace, blasphemously contradicts Jesus Christ to His face by publicly proclaiming, in what the N. Y. Times reporting him calls "the world's best known market place," that Mary teaches us how we ourselves can conquer sin, and that a soul sunk in the death of sin can raise itself to life and salvation.

Among the thousands who heard this blasphemy, not one voice was raised in protest. Next day his false teaching was prominently quoted in the N. Y. Times, the most official newspaper of record in the whole world, where other hundreds of thousands read it and were deceived by it.

Here is the true teaching, in Christ's own words, on how we only can have life:

"As the branch cannot bear fruit

"NON-SECTARIAN BUS"

OF ALL THE CRUDE ATTEMPTS at sob-appeal to American Protestants to gain their sympathy and support for Catholic parochial schools, a pamphlet entitled *The Non-Sectarian Bus* is the worst yet. The country is being flooded with this pamphlet put out by the headquarters of the National Catholic Welfare Conference in Washington, D. C.

It pictures a tearful little Catholic girl, Marjorie Ryan, waiting in an "awful storm" and terrified at the "sharp flashes of lightning and the sudden clashes of thunder" on her ninth birthday, to get to St. Peter's parochial school. To the jeers of the Protestant children, the driver orders her off the bus saying: "This is a non-sectarian bus." Soaked by the rain and blinded by the fog, she is made to trudge to the parochial school in town, and is barely saved from the wheels of an express train at the railroad crossing by the writer's dramatic imagination.

To make it appear that Marjorie Ryan is entitled to all the benefits given to public-school children at the taxpayers' expense, the following jesuitical arguments are put forward:

"1. May a parochial school child use the *public* sidewalks leading to the non-public school?

"2. May the parochial school child wash her hands in water which will be drained from the parochial school into the *public* sewer?

"3. May the parochial school child borrow books from the *public* library for supplementary reading in connection with her school work?"

"4. May a parochial school child play in the *public* playground located on *public* school property?

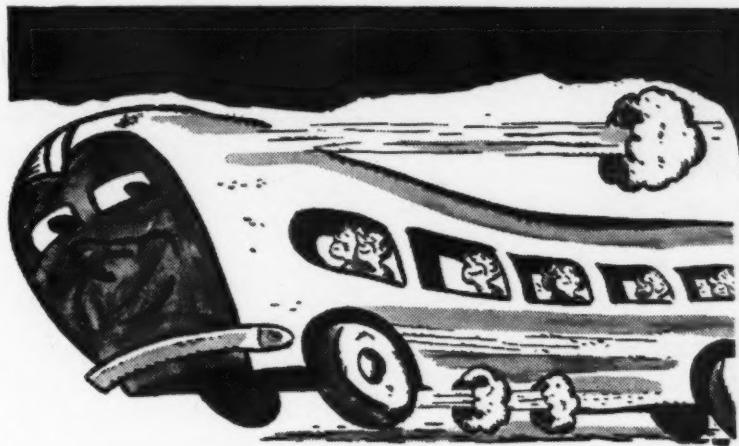
"5. May the *public* school doctor vaccinate the parochial school children?

"6. May a parochial school child be admitted in to the *public* hospital for injuries received on parochial school premises?"

To all these stupid questions, we would answer by the following not more stupid one: "*If you didn't like the looks of the regular public highway, would you be offended if the taxpayers objected to paying for a special highway for the use of your particular car?*" As a free American citizen, no one would object to your building your own highway. But all the sob-appeals in the world wouldn't get you the right to force your neighbors to pay for it.

Marjorie's father argues in this way in this pamphlet: "If you gentlemen make it impossible or difficult for me to send my child to a parochial school, you are restricting my religious liberty . . . I have the right to send my child to a parochial school if I can arrange for her transportation at my own expense." But he adds: "It's not democratic to give citizens rights with strings attached."

Why this compulsion on Protestant Americans to foster and pay for the teaching of the Roman Catholic religion in a school that is purposely set up as a rival to the public school which is free to every child? This twisting of tolerance into a compulsion in favor of a Church that denies



THE Non-Sectarian B U S



Above is the cover drawing on the Roman Catholic pamphlet, "The Non-Sectarian Bus." Note the comparison between the meek little parochial school girl with the cross of Christ on her breast, and the leering, ugly faces of your Protestant school children —heightened by the monstrous face that makes the public school bus itself a very devil incarnate.

[To counteract this Catholic propaganda pamphlet, read and distribute L. H. Lehmann's potent new pamphlet: "THE CATHOLIC CHURCH AND THE PUBLIC SCHOOLS."]

outright the very principle of religious freedom for all is the most absurd extravaganza of jesuitical reasoning yet produced.



SHAME!

FOR SEVEN YEARS, through the pages of THE CONVERTED CATHOLIC MAGAZINE and from pulpit and platform, we former priests have openly challenged the teachings of the Roman Catholic Church and published factual, authenticated information concerning its aims and activities in the United States and throughout the world. We have done so in defense of the heritage of Evangelical Christianity and on a very high level of intellectual and journalistic integrity. We have always been scrupulously careful to avoid anything that might be misconstrued as a "below-the-belt" attack on the priests and nuns, or the laity, of the Catholic Church, which we ourselves once faithfully served as priests. We have done so, not only out of decency and self-respect, but because we consider the whole question of the Roman Catholic Church of much greater importance than the personal morals of its priests and nuns.

The least we expected from those who set themselves up as Catholic propagandists is a fair, factual and similar 'above-the-belt' attack on us as critics of Roman Catholicism. We have credited our opponents with a realization that every intelligent American today despises those who, when they cannot answer the facts presented, descend to the out-worn and contemptible *argumentum ad hominem* against a fair critic—"if you

can't answer the facts, attack the man." But Roman Catholic apologists in America do not seem to have learned the wisdom of discarding this contemptible trick.

Most consistent of our opponents in this regard is *Our Sunday Visitor*, national Catholic 'yellow-journalistic' weekly, that sells close to a million copies outside Catholic churches every Sunday. Its latest diatribe, in its issue for last May 25, was written in a blind rage and in a desperate effort to counteract, even by foul means, the edifying accounts we have recently published of the conversion of so many former Roman Catholic priests. It especially mentions our issue for last March, which contains such accounts of no less than four former priests, all of whom are now respected ministers of Protestant churches. It can be understood that the publication of such facts goes a long way to explode the myth, so assiduously cultivated by the secular press, about Msgr. Sheen as the great convert-maker of Protestants into Roman Catholics.

The slanderous and libelous way in which *Our Sunday Visitor*, an official National Catholic paper, vents its rage against us for doing this is almost too shameful to report. It first singles out the two "apostate priests" who have become Lutheran ministers, explaining the defection of one of these from the priesthood by stating that his case was "a mental one of doubtful curability," and that after he was released from two sanitariums "was accepted by the Lutherans." It accuses the other priest, now also a Lutheran minister, of many confusing

the things (while a Roman priest), including his testifying at the trial of two suspected Nazi spies, as a result of which testimony—strange to say—one of them (the man in the case) was sent to Ellis Island for deportation, and the other (the young lady in the case, of course) was set at liberty. It states that he was demoted by his bishop for these activities, and later voluntarily resigned from the priesthood!

Worst attack of all is against one of our converted priests at present on our staff at Christ's Mission. *Our Sunday Visitor* accuses him, by name, of drunkenness, "infractions of clerical propriety," "failure to pay just debts," etc.—all while he was a priest in the Catholic Church. Against another converted priest of Christ's Mission, OSV states that he "got into trouble" as a priest in Italy. "Then he came to America with a young woman of his parish," it says, "taking with him a picture of the Madonna from an Italian church."

All four of these priests, thus shamefully slandered, are now earnest and sincere preachers of the Gospel message of Jesus Christ as perfect and glorious Saviour—three of them honored and respected ministers of established Protestant denominations after further seminary study and ordination. Even admitting, for the sake of argument, that they did not live moral lives as priests, would that not reflect rather on the Catholic Church that trained them?

The injustice of it all can be seen in the fact that while it would be counted bigoted and slanderous of us

to point out these very same immoralities in priests kept in good standing in the Catholic Church, no one dares to question the propriety of the editors of official Catholic papers, like *Our Sunday Visitor*, which falsely accuses every priest who leaves the priesthood of being a drunkard, a woman-chaser, an escaped lunatic, etc.—*while still in "good standing" as a priest, offering mass, forgiving sins in confession, and in general being looked up to by the Catholic people as "another Christ"!!*



"Surely God is in this place, and I knew it not." —(Gen. 28:16)

The parish priest of austerity
Climbed up the high church steeple
To be nearer God, that he might hand
His word down to the people.
And in sermon script he daily wrote
What he thought was sent from heaven,
And he dropped it down on the people's
heads

Two times one day in seven.

In his age God said, "Come down and die,"
And he cried out from the steeple,
"Where art Thou, Lord?" and the Lord
replied,
"Down here among my people!"

► L. H. LEHMANN'S booklet, "Vatican Policy in the Second World War," has now been published in five countries and in three different languages: in English in the United States, Canada and New Zealand; in Spanish in Mexico, and in Czechoslovakian in Prague, Czechoslovakia. Editions in Italian and German are also being prepared.

'BLACK NARCISSUS'

A SPECIAL COMMITTEE of Catholic priests protested last July 24 to J. Arthur Rank, British movie producer, against his new movie picture *Black Narcissus*. They complain that it portrays a group of nuns in an "extremely unfavorable light as worldly, neurotic and frustrated." The committee, according to the N. Y. *Times*' report, was appointed by the Sisters Vocation Institute held at Notre Dame University at that time, and its members were instructed to demand of Mr. Rank that he would make it "crystal clear" that the story concerns only "a definitely unique case, contrary to the 'open book' record of the vast majority of nuns." They want to have it denied that this movie "pictures a typical group of nuns."

It so happens that your editor pre-viewed this picture on the liner "Queen Elizabeth" when returning to this country after his trip to the British Isles last May. Contrary to what these priests say, I found the picture to be in no way sensational, that it is extremely well done and, from my experience of nuns as a priest, consider it very typical indeed of the general state of mind of most nuns. It is true that no one would guess that the picture deals with a convent of Anglo-Catholic nuns, not a group of Roman Catholic nuns. There is nothing to indicate the difference, except perhaps the scarcity of images and sentimental devotions usual in Roman Catholic convents.

The whole picture is beautifully done in technicolor and its sequences are perfectly logical under the circumstances created by the heroic efforts of



Deborah Kerr as Sister Clodagh
in 'Black Narcissus'

this group of nuns to establish a humanitarian work by themselves among the natives high upon the Himalayan Mountains. It is to be hoped that fear of Catholic boycott will not make any changes necessary for Americans in a film whose artistic and sensible qualities have been intelligently recognized by our Protestant British cousins.

[We have just learned that, to appease the Catholic Church, the producers announce on the screen for American audiences that the picture concerns Anglo-Catholic nuns only. In spite of this, the Catholic Legion of Decency has publicly condemned the whole film.]

**FOR \$1.00 WE WILL MAIL A
SAMPLE COPY OF THE CON-
VERTED CATHOLIC MAGAZINE
TO TEN OF YOUR FRIENDS AND
ACQUAINTANCES.**

THE CONVERSION OF MONSIGNOR SHEEN

By L. H. LEHMANN

IT WAS ONE of those sultry August afternoons in New York when men's collars wilt and the life time of a pants' press is very fleeting. Below our office windows at Christ's Mission the blare and glare of Broadway aggravated the stifling feeling in the moist air.

I had worked late the night before on a very important chapter of my new book, *Out of the Labyrinth*, to meet the printer's deadline and was feeling tired. My secretary Elverda, Miss Van Buskirk, fresh and cool-looking as women always seem to the envy of men in offices, was working away rata-tat on her typewriter seemingly unaffected by the heat.

Suddenly the buzzer sounded and she went out to answer the call, only to return a few minutes later, her calm and serenity gone. "Monsignor Sheen is outside and wants to see you!" she blurted out excitedly. I became a little excited myself at this announcement, and immediately I forgot my tiredness. "All right! Ask him please to come in," I told her, trying to appear as indifferent as if he were one of the many visitors who drop in unannounced to talk over personal and other problems.

I quickly wondered what could have brought the great Monsignor Fulton J. Sheen to visit me. I have interviewed scores of Roman Catholic priests during the years I have been director of

Christ's Mission. Some have since turned to Christ and found peace of mind and healing balm for their poor tortured and sick souls. Others, sad to say, have remained in disbelief, with even a hatred in their hearts for God as a result of the disillusionment they suffered as priests. Only two days before this memorable afternoon a high ranking Monsignor had sat opposite me at my desk for many hours. But he is not as famous in this country as Monsignor Sheen.

It had been many years since I had last seen this priest who had so strangely captured the imagination of the American people. But his tense face with its wide-staring eyes was familiar enough to my mind from the many pictures of him recently appearing in the popular magazines. As he now entered my office I was surprised to note that the tense look was gone from his face, and that his eyes were no longer wide-staring with the vacant fixity of distended pupils that these pictures showed. He was evidently under some strain, but his eyes were calm and the face above his Roman collar and strip of monsignor's red stock had a determined look.

He greeted me affably, though with a rather disinterested air, and sat down on the chair to which I motioned him. He went directly to the point without any preliminaries.

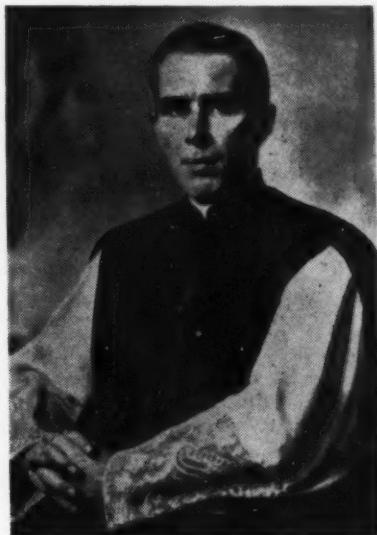
"I've come to tell you that I have decided to renounce the teachings of the Catholic Church and to accept the Gospel way of salvation."

He said it simply, and in a low voice that vibrated, but not with that peculiar affectation of his radio-speaking tone. It had a warm seriousness that I was sure must have come from his freshly made and astonishing decision. I must confess that I was taken completely by surprise. In the short time since his entry I had been quickly bracing myself for an argumentative contest, a battle of words and logical disputation, a reprimand for the work we "apostate" priests have been carrying on at Christ's Mission—a threat, maybe, from this Catholic spokesman whose fame as a convert-maker of prominent Protestants to Roman Catholicism was world wide. What I said in answer to his simple, momentous statement I cannot now remember. He went on speaking in the same low, unaffected tone:

"I've been reading parts of your magazine and writings. For a long time I despised them, treating them as all priests must with scorn and pity. The inexorable logic of my position forced me not only to condemn everything you write and now believe, but to ignore it as either a dishonest attempt to deceive Protestants about the Catholic Church, or the invention of an unbalanced mind."

By now I was over the first shock of his announcement and was able to fix my mind on the full import of what he was saying.

"Was there anything in particular that brought the sudden change?" I



MONSIGNOR FULTON J. SHEEN

"... naked ... on the brink between the nothingness of despair ... and the depths of the all-embracing arms of the Cross of Calvary."

asked, more to gain time and to further adjust my mind to what I was hearing.

"Yes, it was my loss of faith in purgatory," he answered. "If purgatory is out of place in Christian teaching, then the mass, confession, indulgences and other dogmatic teachings of the Catholic Church are also out of place. It is all very clear and simple to me now," he went on. "But up till now my greatest difficulty was this very simplicity of Christ's one and all-sufficient sacrifice that makes all other sacrifices unnecessary. It did not fit in at all with my philosophy courses and the complications of theology. It seemed

ed to me to prove too much. You know the old scholastic adage, *'Qui nimis probat, nihil probat.'* I see now that simplicity is characteristic of the mystery of our salvation, but unfathomable to the complex philosophical mind. Its truth is false and its loyalty treasonable to the professional philosopher. It is foolish wisdom."

Here I found myself frantically praying in secret, "Please God! Keep him away from his Chestertonian paradoxes! They will only blur his newfound vision of Thee." But I was reassured as I heard him explain further, and quote the Scripture to prove it. "Of course, Jesus Christ warned us about this. 'Thou has hidden these things from the wise and revealed them to the foolish.'" I forgave him the misquotation, for priests seldom know their Scripture references.

"I am interested in what you say about purgatory," I broke in. "For that is what has so firmly convinced me also that Roman Catholicism teaches pagan practices under a cover of Christian phraseology. Only last night I stayed up late writing about your latest book, *Preface to Religion*, and I noticed that in your chapter on purgatory you say—if I remember correctly the words you use—that purgatory is a logical necessity, since no one can dare assert that he is pure and spotless enough to stand immediately after he dies in the presence of the Immaculate Lamb of God. I agree that this is true in the old pre-Christian pagan way. But it is true no longer in the 'new and living way' that St. Paul assures us has been opened up for us by Christ's all-saving work. In fact, in *Hebrews* he

flatly contradicts every word you say in your book."

I took up my Bible and quickly found the passage in *Heb. 10:19*, and read: "*Having therefore, brethren, the boldness to enter into the holiest by the blood of Jesus, by a new and living way . . .*"

"That's it exactly," he interrupted. "The logic of this clear and simple contrast is inexorable. Till now I have always insisted on the Church's word that our salvation can not be complete in one life; that Christ's work does not save us completely in one life; that we must continue to suffer in another life till we are purged of all the dross and stains of our sins; that it is a mortal sin of presumption to dare assert that we can go all at once into the ineffable presence of God after we die. But the assurance in the New Testament that you have just read contradicts this and says we *can* dare, that we *can* have the boldness to enter into the holiest of holies. I had to arrive at the point of choosing between the Church's word and God's word. I can see now that to be a Christian at all I must choose the latter."

"And have you any qualms left about giving up as well the mass and confession and other Catholic beliefs without which it has been decreed there is no salvation?"

"Once purgatory goes, all of these must of necessity go too," he firmly replied. "If there is no need of purgatory and we can dare to enter into God's holy presence after we die, then the one sacrifice of Christ on Calvary must be enough. I believe now that by

that sacrifice alone we are saved and our sins completely forgiven."

"*'Who needs not daily, as those other high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself,'*" I murmured by way of confirmation.

"The transition my soul has undergone," he continued, "was therefore immediate, and comparatively easy. I have travelled all through the labyrinth of philosophical and theological reasoning. My reputation as a skillful reasoner and professor of philosophy at C. U., which the newspapers mention so often, has been justly earned."

"But did your philosophy help you in any way to find the truth of Christian soteriology?" I ventured to ask.

"In a way, yes. But only after I had exhausted it all. I almost consumed myself in a fever of desire to know it all. I came out of the labyrinth only after I had explored every inch of it. It left me naked, as it were, on the brink between the nothingness of despair on the one side, and the wholeness of God and the completely saving grace of Christ on the other. I had no freedom but to choose to leap into the assuring depths which are bounded on all sides by the arms of Christ extended upon the cross of his all-sufficient sacrifice."

Here he stopped abruptly. "This is what I came here to tell you. I have still the duty to make it known to Cardinal Spellman at the Chancery office."

He arose and asked, "May I use your phone?"

"By all means. But let him wait! Before phoning the Cardinal, let us

pray together a little in thanksgiving," I suggested.

He knelt with me and I summoned up the courage to begin as follows: "Our Lord and Father-God! Thanks to thee for this miracle of thy grace by which another soul has been led out of the labyrinth of doubt, uncertainty and despair into the marvellous light of the Gospel of our Saviour Jesus Christ, thy Son. The decision of this soul is not of human power or reason. It is by thy grace and is therefore fixed and immutable for ever. For this reason there is no going back. The feet of thy servant are now firmly planted upon the rock that is Christ."

Monsignor Sheen, in that voice known to millions of America's radio listeners, then humbly and unaffectedly continued where I had left off: "Our Lord God!" he began. "Thou hast hidden thy truth from the wise and the proud and hast revealed it to the poor and humble. Accept my humble and heartfelt prayer of praise and thanks-giving . . ."

I looked over at Elverda. She too was kneeling on the floor beside her desk, tears of joy streaming from her eyes. At the door to my office stood Mr. Kelley, transfixed at the scene before him. A letter he had brought to ask me about had fallen unnoticed from his hand to the floor. Bill Burke had quietly tip-toed out of his adjoining office and stood there uncertain what to do or say.

The Monsignor had risen and was now speaking into the telephone to someone at the Chancery office of St. Patrick's Cathedral, only two blocks away. "But it's very important. I must

talk to him at once," we heard him say. And then after a short wait: "Yes, Your Eminence. This is Monsignor Sheen. I am letting you know that I am about to make a public announcement that I am resigning from the Church and joining up with Christ's Mission . . . No, no, I'm all right. Yes, I mean it . . . Of course, I know all that. But my decision is made and I must go through with it . . . All right, I won't mind. Come if you wish. I thought it only proper to let you know beforehand. I am not under your jurisdiction, but I am doing this in your Archdiocese . . . All right, then. I'll wait here for you till you come."

He replaced the receiver and said to me, "Please have your secretary phone the newspapers and the Associated Press that Monsignor Sheen is here and wants to make an important statement to the press."

Elverda got busy right away, and before she had finished Cardinal Spellman arrived, accompanied by his secretary, Msgr. Kellenberg. Outside the door I could see two burly fellows dressed in the Cardinal's livery. His chauffeur and bodyguard, I guessed. With a gesture of utmost concern, the Cardinal reached out and took both of Monsignor Sheen's hands in his. "My dear Monsignor!" he exclaimed. I'm so sorry you are not well. The weather is so hot and unbearable. And I know you must have suffered a tremendous strain in your fight against those arrogant and insufferable psychiatrists. But that's all over now."

Both the Cardinal and his secretary completely ignored the rest of us in the room. They flanked Monsignor

Sheen as if to protect him even from our gaze. They were evidently anxious to take him away with them immediately. "My car is downstairs," the Cardinal entreated him. "Come over with me to my residence. I've already called my doctor to meet us there."

"I tell you I am not sick," Monsignor Sheen firmly replied. "In fact, I never felt better or happier in my life. I have made my decision and must go through with it."

There was a commotion outside in the hall, and a group of reporters rushed in. They drew back a little at the sight of the Cardinal, but with a gesture of his hand Monsignor Sheen beckoned them to draw near. They at once bombarded him with quick questions:

"Have you a statement to make, Monsignor?"

"What made you decide to leave the Church?"

"What will Mrs. Clare Luce and your other converts say?"

"I haven't much to say, gentlemen," he began. "Yes, it is true that I have voluntarily resigned from the priesthood. I can't tell you all about it now. There are many reasons I could give you, but I'm afraid you might make a mix-up of them in print, unless I specially prepared them for you. Reasons don't matter much anyway. But if you want something on the record, you can tell your readers this story:

"There was once a man born blind," he continued in a pleasing voice, "and he came to Jesus of Nazareth who mixed a little mud on the ground and rubbed it on the blind man's eyes, after which the blind man was able to

see. But when the scoffers and the doubters crowded around him and demanded reasons to explain how it was done, he simply told them: 'I know only one thing, that, whereas I was blind, now I see.' You can quote me on that."

Cardinal Spellman, who was evidently very nervous, then intervened. "Gentlemen of the press," he began in a formal tone as if he were beginning a sermon from the pulpit, "I am going to ask you a favor. It is perfectly obvious that Monsignor Sheen is not well. He has suffered a severe strain as a result of the dastardly attack on his integrity by the psychiatrists, as you know. They even hinted that his mind is not perfectly balanced. This is too serious a matter to make known to the public without due consideration. You can see for yourselves that the Monsignor is not himself. If you will please wait, I will give you an official statement for the press later. But not now, please! Although Monsignor Sheen is not a priest of my Archdiocese, I am responsible for him as long as he is in New York. I am sure you will not question my authority or the wisdom of my actions. I am bringing him now to my residence, and I'm afraid he will need a long rest."

He motioned to his chauffeur and his companion outside the door. They came in as if they knew exactly what they had to do . . .

What happened after that is blurred in my mind. A shattering noise sounded in my ears . . . I woke up frightened, only to discover that most annoying of all annoyances—my alarm clock ringing beside my bed, and my little dog, Ginger, nuzzling her snout into

my face and telling me it was time to get up and face another day's work.

[*The chapter in L. H. Lehmann's new book, "OUT OF THE LABYRINTH," which caused him this dream, will be published in our next issue. Look out for it!*]



THE WORD OF GOD DECLARES:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life—John 3:16

For this is good and acceptable in the sight of God our Saviour;

Who will have all men to be saved, and to come unto the knowledge of the truth.

For there is one God, and one mediator between God and men, the man Christ Jesus;

Who gave himself a ransom for all, to be testified in due time—1 Tim. 2:3-6

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved—Acts 4:12

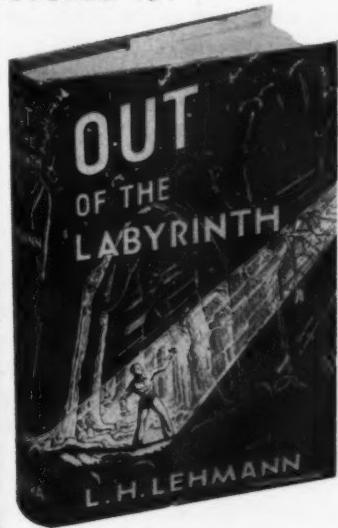


ALOES AT SAN JUAN CAPISTRANO

*Aloes for bitterness!
Aloes for blood,
Growing by missions
Molded from mud!
Aloes for suffering,
Sharp as a knife,
Chosen by clerics
To mortify life!
Aloes for bondage
Staining these walls!
Rankling of chains
In adobe stalls!
Aloes for blood
On the flag of Spain!
Death to free Indians
Defying her reign!*

—Marcus Z. Lytle

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THE ROCK WAS CHRIST

CANON THOMAS A. SPARKS, preaching last June 29, in the (Episcopal) Cathedral of St. John the Divine in New York City, proved by good arguments and unimpeachable documentation that the Bishop of Rome hasn't a shred of evidence from the first four centuries to substantiate the Roman Catholic claim that Peter was the rock upon which Christ built his Church. Here is what he said:

"The first two General Councils—Nicaea, 325, and Constantinople, 381 A.D.—which formulated the Nicene Creed, which we have just recited as our Articles of the Christian faith, knew nothing of any claim that the Bishop of Rome had been designated by Christ to hold supreme jurisdiction over the whole church. For Nicaea, speaking of the jurisdiction proper to bishops, enacted that: 'Let the ancient customs prevail, that the Bishop of Alexandria shall have jurisdiction in all those parts (naming them), since the like is customary for the Bishop of Rome also.'

"Thus we have the clear statement that the Bishop of Rome was to have jurisdiction in territories near Rome, just as the Bishop of Alexandria held jurisdiction in territories near that city.

"And Constantinople decreed that: 'The Bishop of Constantinople shall have the prerogative of honor following the Bishop of Rome; because Constantinople is New Rome.'

"This provision became necessary because the Emperor Constantine the

Great had moved the capital of the empire from the city of Rome to the new city of Constantinople, named after himself, and to settle any rivalry which might arise, the council made this definite provision, that the Bishop of Rome was to have a prerogative of honor solely because it was the old city of Rome and omits any reference whatever to any divine decree that the Bishop of Rome had a special place by God's appointment."

All the other grandiose claims of the Church of Rome rest upon this one, that Peter was the rock upon which Christ built his Church and that the Bishops of Rome, as Peter's successors, therefore, possess absolute dictatorial power over all of Christendom. This one claim being demolished, the whole structure of the Roman Catholic Church falls to the ground.



A BRAVE CHALLENGE

FORMER U. S. DISTRICT COURT JUDGE Albert Levitt of Santa Monica, California, threw a bombshell into the midst of the House Committee on Un-American Activities in Washington, D. C. last July when he demanded an investigation of the political activities of the Roman Catholic Church in America.

In a letter to Congressman J. Parrott Thomas, chairman of the House Committee, Judge Levitt declared:

"I am willing to appear before your committee and present, under oath, so as to be subject to the pains and penalties of perjury, conclusive documentary proof that the Roman

Catholic Church in the United States is engaged in subversive activities which are undermining our American form of government and are designed to destroy the political and religious freedom of our people."

This is a serious charge to make against any religious organization. It is to be hoped that it will be acted upon.



RAW-BONED FACTS

THE FOLLOWING EXCERPTS from Rev. Dr. Charles C. Morrison's speech before the World Convention of Christian Churches in Buffalo last July 30 are worthy of attention. Dr. Morrison is the founder and former editor of *The Christian Century*, and a consistent fighter for the preservation intact of the wall of separation between Church and State against increasing attacks upon it by the Roman Catholic Church.

According to the N. Y. Times' report of his speech, Dr. Morrison declared: "The objective of the Catholic Church, as clearly disclosed in the writings of some of its outstanding members, is to shift to the public treasury the entire burden of financing its parochial schools while the hierarchy retains absolute control of the educational process in them."

Continuing, he asserted:

"The hierarchy knows that a bold and honest presentation of its purpose would meet with overwhelming defeat by the people and in the courts. Such a bold raid on the public treasury and such overt defiance of the Constitution would evoke a religious war in this country, to

the irreparable damage of the prestige of the Catholic Church.

"This the hierarchy knows full well. So the Church adopts a subtler strategy, a strategy of gradualism. It seeks to crack the constitutional principle of separation of Church and State at some point where the average citizen will not discern that it is being cracked, and where even the courts may find a way of rationalizing their approval.

"While Protestantism was asleep, the Catholic Church, by employing this strategy, obtained legislation in states empowering local school authorities to use public-school tax money to provide free textbooks and bus transportation for the pupils of parochial schools. It has won decisions from the Federal Supreme Court approving both of these misappropriations of public-school tax funds."

Dr. Morrison also vigorously deplored the appointment of Myron C. Taylor to the Vatican, and stated that this "illegal relationship" should have ended with the death of President Roosevelt. "But the President is under tremendous pressure from the Catholic hierarchy, which has long sought and lobbied for the recognition of the Holy See by our Government."

It is obvious, from the raw-boned facts thus clearly presented, that it is time that Protestants in America woke up.

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THE CATHOLIC CHURCH AND PSYCHIATRY

QUITE A STORM has blown up even within the Catholic Church itself as a result of Msgr. Fulton J. Sheen's vicious attack, in a sermon at St. Patrick's Cathedral in New York last March 9, on psychoanalysis, which he bitterly assailed as "a form of escapism" that produced "morbidity and disintegration."

Many Catholic psychiatrists joined with leaders of the New York Psychiatric Institute in denouncing Msgr. Sheen as "entirely governed by the 'omnipotence of thought' which is characteristic of primitive thinking," and stating that Msgr. Sheen's statements

"were so foolishly untrue that one wonders how a priest who was highlighted in recent years as a brilliant theologian with a special capacity to convert prominent people to Catholicism, would dare say things that could easily be disproved by anyone who would consult Freud's works."

No repudiation or correction of Msgr. Sheen's remarks having come from Cardinal Spellman's office after four months of waiting, Dr. Frank J. Curran, chief psychiatrist of St. Vincent's (Catholic) Hospital in New York resigned in a fury of protest. In a letter to the hospital, copies of which

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were sent to Cardinal Spellman and other officials of the Archdiocese, Dr. Curran declared that, as a result of Msgr. Sheen's condemnation, "private patients of mine as well as hospital patients of St. Vincent's stated that they could no longer come for psychiatric treatment or even consult a psychiatrist because they would be committing a sin if they did."

The strange part of it all is that the Roman Catholic Church has been making use of Catholic psychiatrists in its own way. This same Dr. Curran, for instance, served as psychiatric expert in the N. Y. Archdiocesan matrimonial court, and as psychiatric consultant in Cardinal Spellman's Chancery Office. Explaining these services for the Archdiocese, from which he also resigned, Dr. Curran stated that: "Any Catholic in the city who wants to be married and has ever had psychiatric treatment, must be examined by a psychiatrist and be judged mentally and emotionally competent before the ceremony can be performed."

At the bottom of the trouble is the fear of the Catholic Church that the science of modern psychiatry may supplant the Roman Catholic practice of the confessional. Fearful of not being able to control this new science, the Catholic Church, (which is opposed to the public schools for the same reason) would rather see it condemned and abolished all together. Dr. Curran was naive enough to think that Cardinal Spellman would, at his insistence, repudiate Msgr. Sheen for his open condemnation of psychiatry as a rival of the Catholic confession. The Catholic Church has never repudiated

its spokesmen for their open condemnation of America's public school system as a rival of its own parochial school system of education.

Msgr. Sheen, as Dr. Curran justly says, is regarded as official spokesman for the Catholic Church, "not only because of his weekly sermons at St. Patrick's Cathedral but because of his nation-wide broadcasts." As a result, he says, his condemnation had interfered seriously with his work and that of other psychiatrists throughout the country.

Dr. A. A. Brill, another prominent American psychoanalyst, brought out the fact that Msgr. Sheen is ignorant of the difference between the Catholic confession and the methods of psychiatrists. The Catholic confession is concerned merely about the "conscious" mind, he declared, and, since the modern psychiatrists consider this conscious mind of little account, they are indifferent to any claims made in praise of confession to a priest. What they consider important is the "unconscious" mind, which the priest in confession never has to bother about. Confession to a priest is a mere recital of sins as the person remembers them. He is bound to tell the priest about each one, the number of times he committed it and detail other circumstances related to it as laid down by the law of the Church.

These protests finally forced Msgr. Sheen out of his sullen silence, and on July 21, more than four months after his caustic remarks, he presented a 4-column wordy excuse in the N. Y. *Times* of that date. Typical of his foolish attempt to explain away his un-

warranted attack: "It would indeed be a tragic day for civilization if butchers went out of business because their meat was criticized." Or again: "To just the extent that I have driven any milk man off his route because I was quoted in a newspaper for having condemned tainted milk, which he misunderstood as a condemnation of Holsteins and Jerseys, I most humbly apologize."

Dr. Lawrence S. Kubie, chairman of the public education committee of the New York Psychoanalytic Institute, answered Msgr. Sheen in the *New York Times* the following day. Stating that "*thoughtful people have a right to expect greater honesty and greater humility from anyone who pretends to represent the search for the good life,*" Dr. Kubie found the following dishonest excuses in Msgr. Sheen's defense: 1. In reply to a request to Msgr. Sheen, two days after his sermon, for a copy of his sermon, Msgr. Sheen stated: "There are never any written copies made of any of my sermons." Yet, Dr. Kubie remarks: "On July 21, four months later, he quotes an entire paragraph which he calls 'the first paragraph of my sermon;'" 2. Msgr. Sheen employed the usual cover-up by saying the *N. Y. Times* misquoted his sermon. On July 21, Dr. Kubie notes, the Monsignor says that he mailed a personal letter of protest to the managing editor of the *N. Y. Times*. "This is all the more perplexing," Dr. Kubie says, "in view of the fact that in an interview early in June the Monsignor claimed that never at any time had he seen a newspaper report of his sermon. Against what then did he write his letter of protest?"

Dr. Kubie sums up Sheen's whole defense as "ignoring all other corrections and introducing instead a very confused array of irrelevant pseudo-analogies."

Because of his courage in resigning from St. Vincent's (Catholic) Hospital, Catholic psychiatrist Dr. Curran, who in the past so generously served the Catholic Church by contributing so much of his time to its service, was snubbed as follows by Msgr. Walter P. Kellenberg, Cardinal Spellman's secretary at the Chancery Office in New York: "We know of Dr. Curran's resignation and we know that it was accepted by St. Vincent's Hospital. Dr. Curran's services are not required in any institution of the Archdiocese of New York. However, he will not be refused admittance as a patient to any institution of the archdiocese if he so desires it!!!"

Such is the fate of any faithful Roman Catholic, be he priest, doctor or ordinary layman, who dares criticize in any way the dictates of his Church.

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SECRETS OF THE CONFESSORIAL

NEW JERSEY has passed a law, according to the Brooklyn *Tablet* of last July 5, allowing priests to withhold information on serious crimes told to them in confession. Heretofore it was a misdemeanor for a priest to fail to report to the authorities knowledge of a crime such as murder which he obtained in confession.

According to the law of the Catholic Church, if a priest, for instance, is witness to a murder and the murderer subsequently confesses his crime to the priest, the priest is obliged, under severest penalties, to deny under oath on the witness stand that he has any knowledge whatever of the crime.

Protestant ministers endeavor to obtain public confession from criminals so that the end of justice may be served. A case of this kind was reported in the N. Y. *Times* of last August 5. Arrested on suspicion in the murder of a California business man, a newly-wed couple from Connecticut were held in jail in Las Vegas, Nevada. During the customary service at the jail on Sunday morning when Rev. R. Craig Willoughby and a prayer party from the Full Gospel Tabernacle visited the jail, the wife, Mrs. Hardy, broke down and publicly confessed: "I want to make my peace with the Lord." She then confessed that she and her husband had lured J. W. McLain, the business man, into a wood and shot him.

Young and attractive and only 21 years old, Mrs. Hardy to outward appearance looked by no means like a murderer. Yet, under spiritual con-

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viction and what seemed to be true repentance she publicly confessed that: "People have always taken me for a sweet, innocent little girl. If only they knew how I am on the inside, they would sing a different tune." She also confessed other murders and attempts at murder.

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### NOW IT CAN SAFELY BE SAID

THE CATHOLIC BROOKLYN TABLET now openly admits that it is proud of having been against the war and the New Deal. With the war against Fascism and Nazism safely over and won, and Franklin D. Roosevelt dead and betrayed by many of his friends like Jim Farley, this official newspaper of the largest Roman Catholic diocese in the country actually boasts that "it is a badge of honor" to have had it said against them that they were against the war and the New Deal. "*'They are anti-New Deal, they are against the war, is no longer a target of infamy; it is a badge of honor,'*" it now boldly declares, in its issue of last June 21.

It takes to task "a few well-known Catholics, both of the laity and clergy," who were in favor of our war against Hitler and Mussolini and who, it says, "were used to promote a situation which has resulted in world horror and to denounce those who stood with the Holy Father in behalf of peace and decency."

So now we have it openly and boldly admitted that the Brooklyn *Tablet* and the majority of the Roman Catholic forces in America were in league

with the Vatican to prevent the United States from going to war against the Fascist dictators. These Catholic forces are now propagandizing the lie that it was America, not Hitler and Mussolini, that caused all the horror of the war.

It was very difficult for us to convince the American people during the war years that this was so, that the Roman Catholic Church as a whole, in America and abroad, did everything possible in collaboration with the Vatican to prevent the defeat of Fascism and Nazism. A glance through THE CONVERTED CATHOLIC MAGAZINE of those years will show that what we then said about the Catholic Church's attitude toward Hitler, Mussolini and Hirohito is more than verified by this open admission of official Roman Catholic spokesmen today.

This brazen editorial from the Catholic Brooklyn *Tablet*, official organ of the largest Roman Catholic diocese in the country, was reprinted, in the usual Hearst glaring editorial style, in the *San Francisco Examiner* of last July 9, which is sufficient in itself to indicate its true nature.

If anything might be said against the late President Roosevelt it would be that he went too far out of his way to appease Pope Pius XII and the Catholic Church. He did so, we think, against his own better judgment, but in the hope that he could thus save the loyalty of the masses of the Roman Catholic people from being entirely undermined by their Catholic leaders. It will be for future historians to accurately praise or blame him for this.

## RELEASED TIME IN SAN DIEGO

THE NEED for moral training of American youth has forced many Protestant leaders into joining with Roman Catholic authorities to establish religious instruction periods during public school hours. This laudable desire on the part of Protestants to supplement Sunday School classes with religious instruction classes during the week is quite understandable. But no one can fail to see how this plan gives to the Roman Catholic Church the opportunity to help its avowed aim of subverting our cherished American doctrine of the separation of Church and State.

In the opinion of many, it is evident that the anxiety of Catholic leaders to cooperate in this practice is because it will help them in their fight against the whole system of public school education in America. Their procedure is as follows: 1) To secure first, the acceptance of released time for children of all religions to go to their own church schools; 2) then to have the classes held, for the sake of convenience, in the public school premises; 3) to have the teachers paid from public school funds, and 4) eventually to usurp the whole program themselves.

Last year in San Diego, California,

the Board of Education voted, 3 to 2, to give the released-time plan a year's trial in their ten public schools, during which time the working of the plan would be kept under constant supervision by the school authorities and be reported upon by a fact-finding committee. Last May, at the termination of the year's trial, the ten principals of San Diego's schools presented a very valuable and exhaustive report to the Board of Education on their findings. As a result of this report, the board voted to discontinue the released time plan. The vote, by the same members of the board that voted 3 to 2 in favor of it the previous year, was 4 to 1 against it this year.

The report presented to the board by the ten principals, who had worked together under the chairmanship of the Assistant Superintendent in charge of instruction, was most enlightening, and may well serve as a guide for other communities which are testing this plan in a like manner. Of the 2,257 pupils of the 4th, 5th and 6th grades in the ten participating schools, 1,285, or 57%, were enrolled in the released time classes. Of these 760 were Protestants, 478 Roman Catholics, and 47 Christian Scientists.

Enrollment procedures and pupil accounting system worked "with reasonable effectiveness." Failure, how-

## IN SPAIN

**From the field of labour a missionary of the SPANISH CHRISTIAN MISSION writes:** "A great number of people came to the service during which eleven brothers and sisters were baptized as a testimony of their having accepted the Lord Jesus. The presence of the Lord was manifested in our midst." Little by little the doors for the evangelization of Spain are being opened. Will you not follow with prayer and support this faith work among the 27,000,000 people without the Gospel in Spain? "Spain is a Mission Field" will be sent free upon request.

### SPANISH CHRISTIAN MISSION

Rev. Zacarias P. Carles, B.A., L.Th., S.C.T.  
North American Headquarters

Founder and Director  
3 Hillsboro Avenue, Toronto 5, Canada

ever, to provide relief system periods within the time allocated for religious instruction made it necessary to take further time from regular school programs to provide this relief after the children returned to their regular classes. Eight of the ten principals also reported difficulty on account of the irregularity in the time of returning the children to the schools. Disciplinary conditions, resulting in hazards to the children's safety, en route to and from the religious classes, were also unsatisfactory. Equipment and facilities at the released time centers were, on the whole, deemed to be inadequate for good instruction. Instructional materials also were found to be "quite unsatisfactory." . . . "poor in terms of adequacy for the maturity level or the interest level of the children in these grades."

As regards the evaluation of the religious instruction classes, it was found 1) that character development was not helped by them; 2) that "some slight evidence of carry-over" of reference to religious literature was noted; 3) that there was "some evidence that the released time program has increased tensions of a divisive nature among pupils." Another mark against these classes was that eight of the ten schools reported that children were returned from these classes in an over-stimulated condition, making it difficult to settle down to regular classroom work.

Of more serious import was "*the unanimous judgment of the ten principals that the regular instructional program has been seriously handicapped by the released time program.*"

Added to this was their unanimous opinion that the released time program "greatly increased the load of both teachers and principals." Expressing their willingness to continue to foster the closest possible cooperation between the church and the school, the ten principals pointed out many improvements that might be introduced if the plan were to be continued. Of particular interest was their recommendation that this cooperation be arranged so that the instruction would come "*after the close of the regular school day.*"

In their report, the ten principals stressed that they did not attempt to influence the vote of the board beyond what their fact-finding study would convey. What seems to have really influenced the board's vote to discontinue the plan was the ugly impression created by a speech of Monsignor Francis C. Ott, who headed the group which originally requested the acceptance of the plan. He charged that the opposition was backed by the Jews. For this and other Coughlinesque remarks, he was severely reprimanded by a member of the Board of Education. So great was the indignation of his hearers, that it was decided to postpone the vote upon the plan for a week.

The effect of this incident was to prove to most of those concerned that the dissensions promoted by the injection of sectarianism into the schools could be no better demonstrated than by Monsignor Otto's speech. After considering this for a week, the board voted 4 to 1 to abandon released time in San Diego.

## INDIANS REVOLT AGAINST CATHOLIC PAROCHIAL SCHOOL EDUCATION

"WE DO NOT APPROVE the nuns or the Sisters of Ste. Anne's to teach our children . . . We also complain and object to the behavior of the Jesuit Society who are in control of our church . . ."

These are part of a strong statement of protest by the councillors and chiefs of the Caughnawagas, an Indian tribe living near Montreal, Canada, last June 14, as reported in the *Toronto Telegram* of that date. Their protest was especially directed against the Indian Act which forbids sending Roman Catholic Indian children to a Protestant school. In their protest to the Parliamentary Committee on Indian Affairs in Ottawa, they demanded a public school system "which takes children of all religions and teaches them, the same as the Protestant school system of Montreal, which is one of the highest forms of education in Canada."

Following is the text of the protest and demands of these Indians to the Parliamentary Committee as reported in the *Toronto Telegram* mentioned above:

"We do not approve the nuns or Sisters of Ste. Anne's to teach our children as they do not teach our children enough, the only thing they learn is praying and singing and marching to church during school hours. Also they get holidays for a priest's birthday. We do not approve the rebuilding of our burned school unless it becomes a public school which takes children of all religions and teaches them, the same as the Protestant school system of Montreal, which is one of the

highest forms of education in Canada. We demand qualified teachers with degrees for teaching, to teach our children, the creating of a vocational section and also the creation of a technical branch.

"We demand these things because our children deserve the best form of education this country can give, to be prepared to meet and conquer the industrial and professional world of tomorrow.

"We also complain and object to the behavior and activities of the Jesuit Society who are in control of our church. They are meddling in the affairs of this band when all they have a right to do is to be spiritual advisers. We are capable of handling our affairs without interference from outsiders . . . They have set themselves up in business in a big way. They operate bingo and euchre games of chance. These games are in the category of gambling. They also operate a movie house, dance hall and pool room. They no longer preach in our native tongue but insist on preaching in French and English only. This act threatens the extinction of our beloved language which our people will not tolerate for long."

Things must indeed be bad in Roman Catholic education when the Indians are thus forced to protest so strongly against it.

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## THE PASSING SHOW

► UNTIL a special research into the newly-opened documents of Abraham Lincoln is made for possible new material on the Catholic Church's dealings with the Great Emancipator, we have to be content with the first reports of the discovery among them of what the New York Times' description calls "a tie in eleven letters to Lincoln from the Roman Catholic Archbishop John Hughes in New York."

► NEW YORK CITY people drink 14 million gallons of hard liquor a year, according to John Gunther's latest book, 'Inside U.S.A.'

► REPORTERS who rushed to hear what Martin Niemoeller had to say when he visited this country recently, went away disappointed. Expecting some sensational disclosures, all they heard was a stirring Gospel message. One reporter was heard to say: "Six years in a Nazi prison camp, and all he's got to talk about is Jesus Christ!"

► CATHOLICS in Texas failed to legalize transportation of parochial school children at public expense when Senate bill 26, which authorized this, was abandoned after the Legislature adjourned last June.

► ITALY, claimed to be 99.6% Roman Catholic, has "over 2,000,000" registered Communist Party members, according to an official NCWC Rome feature article in the Brooklyn 'Tablet' of last July 5. How's that for the Pope's own country? In the 'Godless' U. S. with a population of 140 million, the Communists can only muster about 40,000 votes at a presidential election.

► UNDER SECRETARY OF STATE William L. Clayton had a half-hour audience with Pope Pius XII last July 24.

► THE CATHOLIC CHURCH takes care to cultivate, and indoctrinate, its members among the FBI. Recently a group of 400 Roman Catholic FBI agents attended a communion breakfast in New York. The Los Angeles 'Times' of last July 15 also reported that a group of 35 FBI agents, most of them from the Los Angeles office, completed a week's retreat at the Serra operated by the Franciscan Fathers near Malibu.

► GENERAL MOTORS shipped a luxurious automobile last July 12, addressed: "To Pope Pius XII, Vatican City, via Naples." According to the description in the N. Y. 'Times' of July 15, it was a "black Cadillac limousine, equipped with a radio and a writing shelf in the back seat, its interior finished in chrome, gold and walnut trim." The cost was estimated at \$14,000.00. "The foxes have holes, the birds of the air have nests, but the Son of Man hath not the wherewith to lay his head."

► THE VATICAN set the stage for political trouble with Hungary by ordering Catholics in Hungary last August 4 in a radio broadcast to follow the instructions from their bishops not to vote in the forthcoming elections. This is in marked contrast to the command of the Catholic hierarchy and the Vatican in Spain to vote for Franco last July.

► THE POLITICAL VAGARIES of the Catholic Church and its priests are very puzzling. Latest enigma is Father Jozef Straka of Slovakia, who holds a Communist party membership card and is fighting to distribute one million acres of Catholic Church land to the peasants. Thirty-four other priests have joined with him and become members of the communist party. Msgr. Tiso was the Nazi-puppet president of Slovakia during the war and was hanged in Bratislava last April 18th.

► ALOIS LANG, the 'Christus' (Christ) of the famous Catholic Oberammergau Passion Play, was found guilty of being a Nazi last May but was let off with a fine.

► DR. FRANCIS E. McMAHON, Roman Catholic professor who was ousted from Notre Dame for refusing to stop speaking against Franco, was sent last year to Spain as reporter for the N. Y. 'Post.' He was expelled by Franco's orders. On his return to the U. S. McMahon declared: "I feel I have just come out of one of the largest prisons in the world, a prison housing 25,000,000 people."

► FATHER ARTHUR W. TERMINIELLO, who was suspended from the priesthood during the war because of his outrageous attacks against democracy and the Jews, was reinstated by his bishop last June 20, and has resumed his pastorate of the Sacred Heart Church at Anniston, Ala.

► AN ITALIAN GROCER, Pete Sabatelli of Apollo, Pa., has given up his business to gather \$75,000 to build a shrine to St. Cosmas. As reported in the local paper, the 'Post-Gazette,' he is acting on instructions from God relayed in visions by St. Cosmas.

► IT IS GOOD to hear of the open-air evangelistic meetings in Philadelphia every Sunday evening at the corner of Oakdale Street and Germantown Avenue. They are in charge of Joseph Sproule, minister of the First Free Methodist Church.

► A SIGNIFICANT FACT is revealed in the Spring, 1947, 'Quarterly Journal of the U. S. Library of Congress.' The Library, it says, has 30 sample editions (1,000 pieces) of secret underground newspapers published during the war in the Netherlands, along with 406 sample editions (1,975 pieces) of similar secret newspapers from 10 other Axis controlled countries. "All shades of political opinion find expression in the present collection," it says, "with one noteworthy exception: there is no paper reflecting the views of the Roman Catholic section of the population." The full significance of this, it adds, lies in the strange fact that it was the Roman Catholic People's Party that won overwhelming success in the first post-war elections."

► THE VATICAN has established diplomatic relations with Egypt, according to the *Osservatore Romano* of last July 2. This is significant in view of the tense situation between the Moslems and Jews over the Palestine problem.

► AMONG those seized last June 30 in the plot to set up a Fascist dictatorship in France was Father Pierre Rault, rector of Poeterie in Britanny, "in whose home," the N. Y. 'Times' reported, "a dozen machine guns were found."

► A BINGO GAME at St. Mary's Catholic Church, Des Moines, Ia., last May 16, was raided by police. The raid was requested, according to the San Antonio *Express*, by a professional gambler, Kenneth Sonderleiter, whose bingo game at his amusement park had been raided the night before. "If bingo is legal at the church," he complained to police, "why isn't it legal at my place just two blocks away?"

► THIRTY NUNS who voted in the Cartier (Que.) by-election last May were 'phonies,' Maurice Hartt, K.C., charged in the Canadian House of Commons, according to the Montreal 'Gazette' of May 15. He stated that "30 costumes were rented and that other ladies were dressed in those nuns' clothes. That is why the umbrellas appeared. On their fingers were diamond rings and nuns have no diamond rings. There were toeless shoes and nuns do not wear toeless shoes." Paul Masse, the Roman Catholic candidate, for whom presumably the 'nuns' voted, was not elected.

► BISHOP-PATRIARCH Frantisek Kovar, head of the Czechoslovak Protestant Church, visited the U. S. last May. According to the N. Y. 'Times' of May 17, the Patriarch "was recently elected to office by the 300 congregations of his Church, claiming a total of over 1,000,000 adherents, which broke away from the Roman Catholic Church in 1920."

► LESS THAN ONE-TENTH of the world's population can be said to possess full religious liberty, Rev. E. H. Pruden of Washington, D. C., told a meeting of the Baptist World Alliance congress in Copenhagen last August 1, according to the N. Y. Times. "Until civil humanity has found the Saviour, there will be no real freedom," he added.

► **RELIGIOUS TRAINING** is compulsory for all Army trainees at Fort Dix in New Jersey, one of the nation's four training centers, according to the N. Y. 'Times' of last July 26. "Chaplains are giving a series of lectures on morality and citizenship based on religion, and attendance of trainees is compulsory," the report states. The program was initiated by the War Department and was first tried out at Fort Knox, Ky.

► **CONFIRMING** himself as life-time dictator of Spain last July 26, Franco styled the 'yes' vote of July 6 as "*the most transcendental formal political act of our contemporary history.*" Final percentage of 'yes' votes cast, according to the N. Y. 'Times' report from Madrid on that date, was 92.94 per cent. It was also claimed that 87.4 per cent of all registered voters cast ballots.

► **THE JESUITS** in Buffalo won out in a court case last July 29 that would have stopped them using \$128,000 from the N. Y. State Emergency Housing Fund to add buildings to their Canisius College for education facilities for veterans. Mr. Henry A. Bull, a Buffalo attorney who brought the taxpayer's suit, declared that this case differed from others, "since it involved permanent fixtures which could not be removed by the State."

► **GRADUATION EXERCISES** at Whitaker, Pa., Methodist Church were cancelled last May because Rev. Paul J. Odelega, Roman Catholic pastor of St. Rita's Church protested against holding them in a Protestant church, according to the 'Scranton Times' of last May 27. The rites were held the following June 3 in a small projection room of the school, so small that the public was not permitted to attend.

► **HAROLD E. STASSEN** was turned down as a speaker at the recent Baptist World Congress in Copenhagen because of his public pronouncements in favor of the Vatican envoy and the Supreme Court decision on the parochial school bus case.

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► **SEVEN FRENCH PRIESTS**, two Jesuits, three Benedictines and two Cistercians, were convicted and sentenced to fine and imprisonment by a high court in Paris last August 1 for having helped Nazi saboteurs who parachuted into France. They claimed in their defense that they had hidden the saboteurs in their monasteries in accordance with the medieval right of sanctuary, according to the N. Y. 'Times' of August 2. The public prosecutor, however, declared that the right of sanctuary has been repealed in France since 1675.

► **AT THE INTERNATIONAL CONVENTION** of the Disciples of Christ in Buffalo last August 1, the 4,500 representatives of the 1,889,066 members of that denomination urged President Truman to end official relations with the Vatican, and called upon "all patriotic citizens to resist every attempt to further widen the breach in the wall of separation of Church and State, and to work for repeal of any law on the statute books of the state which sanctions grants of public money to the support of religious bodies or to activities supported by such religious bodies." They also urged reversal of the decisions of the Supreme Court upholding the use of public tax funds to provide free text books for parochial schools and for transportation of children to such schools.

► **"THE ROMAN CATHOLIC CHURCH** is seeking to manipulate America into the position of carrying her cause to victory against Russia," Rev. Dr. W. O. Carver of the Southern Baptist Theological Seminary asserted in last July's issue of *The Tie*, his seminary's magazine. "She expects the United States to go to war with Russia to save Europe from communism," he further stated. To permit the United States to become the instrument of the Roman Church, in his opinion, would mean that "*our distinctive genius and our world mission will be lost.*"

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## About Books

### THE SHAM AND SHAME OF IT

**MOON GAFFNEY**, by Harry Sylvester, N. Y. Henry Holt and Company, 289 pp. Price \$2.75.

AMERICA has long needed a good book on the Catholic Church in politics, preferably written by a Roman Catholic, a straight-shooting, truthful exposé of the Catholic "underworld" in American life, that would serve as a strong emetic.

The author of *Moon Gaffney*, devout Roman Catholic of what is called the "radical" fringe, has tried to do this. He has succeeded well up to a certain point. He has novelized the story of the politically-ambitious Roman Catholic Aloysius ("Moon") Gaffney in New York who tried, in vain, to combine the best in Roman Catholic moral teaching with the corruption of Tammany Hall. That the author should make Moon Gaffney fail in this, should be no surprise to anyone. For in Tammany Hall politics one can be a very good (loyal) Catholic but a very poor Christian.

Protestants will be doubly shocked at this story. In the first place they will be shocked at the revelations it contains of the tie-up between the corrupt politics of Tammany Hall and the Cardinal's residence, called "The Power House" on Madison Avenue. They will also be shocked at the habits and mode of life even of these reforming "radicals" of the Catholic Church, who have not the slightest idea of what true Christianity really means. Their attempt at reform of the political and social abuses in the Catholic Church involves no true doctrinal approach to the saving Gospel of Christ. This, of course, is not the author's fault, for I suppose he wrote the story to tell objectively and factually how things really are in both camps in the Roman Catholic Church in our large centers of population in America.

This realistic novel of Catholic life from within is worth reading. It shows up the high-handed treatment by arrogant priests of their own Catholic people; their deceit in matters of birth control, their exploitation of bingo games and their real attitude toward Labor and the working man.

Although *Moon Gaffney* is not the classic book on the Catholic Church that we have been long waiting for, it is a brave attempt to supply that need till the right one comes along. L.H.L.

[We carried an advertisement for this book, "*Moon Gaffney*," in our last issue. Perhaps we should have cautioned our readers that parts of it are not fit for juvenile reading. But it gives Protestants a true, objective picture of how Catholics live and act, through Catholic eyes. If we did so, no one would believe us.]

\* \* \*

**THE BIBLE FOR YOUTH**, by C. J. Sharp, Standard Publishing Company, Cincinnati, Ohio. 127 pp. 60¢

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**WOMEN AT WORSHIP**, by Frankie Oliver Ivy, Standard Publishing Company, Cincinnati, Ohio. 118 pp. 60¢

\* \* \*

**MISSION: RESCUE**, by Dorothy Fay Foster, Standard Publishing Company, Cincinnati, Ohio. 47 pp. 35¢

**WORKBOOK FOR "LIFE OF CHRIST VISUALIZED,"** Standard Publishing Company, Cincinnati, Ohio, 47 pp.

**NEW TESTAMENT HEROES**, Acts of Apostles Visualized, Books One and Two, by Dorothy Fay Foster, Standard Publishing Company, Cincinnati, Ohio. 47 pp. 45¢

**LIFE OF ESTHER VISUALIZED**, by Dorothy Fay Foster, Standard Publishing Company, Cincinnati, Ohio. 47 pp. 45¢

**GOING TO CHURCH WITH BETTY AND BOB**, Standard Publishing Company, Cincinnati. 60 pp. \$1.00

\* \* \*

**THE INCREASING PERIL**, by Wilbur M. Smith, Van Kampen Press, Chicago 5, Ill., 48 pp. \$1.00

A PROTEST against atheism and paganism creeping into our national and international organizations. Proving by original documents that America was founded on Christianity, the author admonishes all citizens to hold tenaciously to their Protestant heritage.

\* \* \*

**BEING PROTESTANT**, by Walter McCarroll, D.D., Service Print Shop, Topeka, Kansas, 71 pp. \$.35

A TEXTBOOK for discussion of the fundamental differences between Roman Catholicism and Protestantism.

**THE EDITOR'S  
MAILBAG**

**NEWS FROM ITALY**

DURING HIS trip to Italy this past summer, Rev. Anthony Caliandro contacted a group of ex-priests in Rome. He writes to say that at a meeting held in Rome, several former priests from different parts of Italy met together and planned to establish meeting centers at Florence, Rome and Naples.

At this writing, Mr. Caliandro is expected back early in September and will give a report of his trip on Sunday, September 14th, when the Sunday afternoon meetings are resumed at 229 West 48th Street, New York.

\* \* \*

**'A SHIELD AND STAY'**

"Dear Christian Friends:

I want to be counted in as helping (though in a small way) with your work. Your ministry through THE CONVERTED CATHOLIC MAGAZINE has blessed me a hundred times and has helped me keep on the right path. It is a blessed privilege to be one of those who can give a mite. I wish it were more. However, my little is yours with my prayers.

I was a Roman Catholic, but since 1928 I have read daily the King James version of the Bible. This led me to the light. Your fine magazine, which I have been reading for two years, has been a shield and stay to an almost lonesome Christian in this stronghold of Catholicism.

God bless you all."

—Miss M. P., Wisconsin

"Dear Mr. Lehmann:

A St. Paul man had read a contribution I had made to the 'Pioneer Press' of St. Paul and sent me a copy of the February issue of THE CONVERTED CATHOLIC MAGAZINE. I read the number with great interest and will show it to some of my friends. I am writing to ascertain wheth-

er I could obtain some copies of the February number.

I have always lived among Catholics and understand them fairly well. I attended a mission service last night conducted by a Paulist Father and I feel like a much stronger Protestant today."

—ROBERT W. DUEL, Pastor, Methodist Church, Heron Lake, Minn.

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## Your Faith and Your Fortune

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PROTESTANT AMERICANS cherish two things above all others—*the heritage of their faith and their family fortune.* Both have been handed down from their fathers and grandfathers who had to struggle to fulfill their duty in passing them on to this generation. It involved sacrifice in the past to establish and preserve these two pillars of American society, so that those living today could have and enjoy them in freedom.

Both of these—the faith and fortunes of Protestant Americans—are being increasingly threatened at the present time by the un-American and un-Christian aggression of the Roman Catholic Church—particularly as regards *Mixed Marriages*. Because of the intolerable conditions insisted upon, and made binding on unborn children by formidable legal contracts, not only the Protestant *faith* of American forebears is signed away to the Catholic Church, but also *the heritage of Protestant property.* "FORD FORTUNE GOES TO THE CATHOLIC CHURCH," was the boasting headline in a Roman Catholic paper recently. This happened by means of the marriage of Henry Ford II to a Roman Catholic girl. Many other Protestant fortunes—large and small—are likewise being signed away by Mixed Marriage contracts with the Catholic Church.

*Will your son or grandson also sign away this double heritage of your faith and fortune that was passed on to you, and that you will bequeath to them after you are gone?* Wouldn't you like to have some well-established institution ever on guard to advise, to warn, to educate, to help and work unceasingly so that these two heritages that made America great will be preserved—*through your family and other Protestant families of America?*

CHRIST'S MISSION IS THAT INSTITUTION. Through this magazine and its other work, it labors for this end: *to preserve the culture, the faith, the institutions and the inheritance of Protestantism for future generations.* Its work is vitally needed today—more so for the future when our children and grandchildren will have the destinies of America in their hands. By supporting the work of Christ's Mission NOW, and sharing with it a part of what you either have inherited from your ancestors, or have worked for yourself, you will be helping to keep America Protestant and prosperous for your children's children—the same as when you were born into it.

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By L. H. LEHMANN

IF THIS POTENT PAMPHLET does not move you to DO SOMETHING to save the American public schools from being taken over bodily by the Roman Catholic Church then you must be either a TOO-TOLERANT PROTESTANT or NOT A TRUE AMERICAN.

In the battle against the Roman Catholic Church to save the public schools in North College Hill, Cincinnati, Superintendent William A. Cook declared:

"I have seen children cheer for their schools, but I never before saw children cry for their schools."

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